

No. P. 32.765



Exchange from

Edith Estelle Torrey

Oct. 19/56.

From

A. T. J.

LETTERS AND ADVICE

TO

YOUNG GIRLS

AND

YOUNG LADIES,

ON

DRESS, EDUCATION, MARRIAGE,

THEIR SPHERE, INFLUENCE, WOMEN'S WORK, WOMEN'S RIGHTS,

&c., &c.

SELECTED FROM THE WRITINGS OF

JOHN RUSKIN.

Printed and Published by

JOHN WILEY & SONS,

NEW YORK:

JOHN WILEY & SONS.

1879.

P. 32765

COPYRIGHT.

1879,

Galathea Collection BY JOHN WILEY & SONS.

dup. 3588.22

Exchange
June 6 1929
D



LETTERS AND ADVICE
TO
YOUNG GIRLS AND YOUNG LADIES.

LETTER TO YOUNG GIRLS.

I HAVE promised an answer to the following pretty little initial-signed petition ; and will try to answer fully, though I must go over ground crossed often enough before. But it is often well to repeat things in other times and words :

“ 16th March, 1876.

“ SIR : Being very much interested in the St. George’s Society, we venture to write and ask you if you will be so kind as to send us the rules, as, even if we could not join it, we should so like to try and keep them. We hope you will excuse our troubling you, but we do not know how else to obtain the rules.

“ We remain, yours truly.”

MY DEAR CHILDREN : The rules of St. George’s Company are none other than those which at your baptism your godfathers and godmothers promised to see that you should obey—namely, the rules of conduct given to all His disciples by Christ, so far as, according to your ages, you can understand or practice them.

St. George’s first order to you, supposing you were put

under his charge, would be that you should always, in whatever you do, endeavor to please Christ (and *He* is quite easily pleased if you try); but in attempting this, you will instantly find yourself likely to displease many of your friends or relations; and St. George's second order to you is that in whatever you do, you consider what is kind and dutiful to them also, and that you hold it for a sure rule that no manner of disobedience to your parents, or of disrespect and presumption toward your friends, can be pleasing to God. You must therefore be doubly submissive; first in your own will and purpose to the law of Christ; then in the carrying out of your purpose, to the pleasure and orders of the persons whom He has given you for superiors. And you are not to submit to them sullenly, but joyfully and heartily, keeping nevertheless your own purpose clear, so soon as it becomes proper for you to carry it out.

Under these conditions, here are a few orders for you to begin with:

1st. Keep absolute calm of temper, under all chances; receiving everything that is provoking and disagreeable to you as coming directly from Christ's hand: and the more it is like to provoke you, thank Him for it the more; as a young soldier would his general for trusting him with a hard place to hold on the rampart. And remember, it does not in the least matter what happens to you,—whether a clumsy schoolfellow tears your dress, or a shrewd one laughs at you, or the governess doesn't understand you. The *one* thing needful is that none of these things should vex you. For your mind is at this time of your youth crystallizing like sugar-candy; and the least jar to it flaws the crystal, and that permanently.

2d. Say to yourselves every morning, just after your prayers: "Whoso forsaketh not all that he hath, cannot be my disciple." That is exactly and completely true: meaning that you are to give all you have to Christ to take care of for you. Then if He doesn't take care of it, of course you know it wasn't worth anything. And if He takes anything from you, you know you are better without it. You will not indeed, at your age, have to give up houses, or lands, or boats, or nets, but you may perhaps break your favorite teacup, or lose your favorite thimble, and might be vexed about it, but for this second St. George's precept.

3d. What, after this surrender, you find intrusted to you, take extreme care of, and make as useful as possible. The greater part of all they have is usually given to grown-up people by Christ, merely that they may give it away again: but school-girls, for the most part, are likely to have little more than what is needed for themselves: of which, whether books, dresses, or pretty room furniture, you are to take extreme care, looking on yourself, indeed, practically, as a little housemaid set to keep Christ's books and room in order, and not as yourself the mistress of anything.

4th. Dress as plainly as your parents will allow you: but in bright colors (if they become you), and in the best materials,—that is to say, in those which will wear longest. When you are really in want of a new dress, buy it (or make it) in the fashion: but never quit an old one merely because it has become unfashionable. And if the fashion be costly, you must not follow it. You may wear broad stripes or narrow, bright colors or dark, short petticoats or long (in mode-

ration) as the public wish you ; but you must not buy yards of useless stuff to make a knot or a flounce of, nor drag them behind you over the ground. And your walking dress must never touch the ground at all. I have lost much of the faith I once had in the common sense and even in the personal delicacy of the present race of average English women, by seeing how they will allow their dresses to sweep the streets, if it is the fashion to be scavengers.

5th. If you can afford it, get your dresses made by a good dressmaker, with utmost attainable precision and perfection : but let this good dressmaker be a poor person, living in the country ; not a rich person living in a large house in London.

6th. Learn dressmaking yourself, with pains and time ; and use a part of every day in needlework, making as pretty dresses as you can for poor people who have not time nor taste to make them nicely for themselves. You are to show them in your own wearing what is most right and graceful ; and to help them to choose what will be prettiest and most becoming in their own station. If they see that you never try to dress above your's, they will not try to dress above their's.

7th. Never seek for amusement, but be always ready to be amused. The least thing has play in it—the slightest word, wit, when your hands are busy and your heart is free. But if you make the aim of your life amusement, the day will come when all the agonies of a pantomime will not bring you an honest laugh. Play actively and gayly ; and cherish, without straining, the natural powers of jest in others and yourselves ;—remembering all the while that your hand is every instant on the helm of the ship of your

life, and that the Master, on the far shore of Araby the Blest, looks for its sail on the horizon,—to its hour. Now, that it is “considered improper” by the world that you should do anything for Christ, is entirely true, and always true: and therefore it was that your godfathers and godmothers, in your name, renounced the “vain pomp and glory of the *world*,” with all covetous desires of the same—see Baptismal Service. But I much doubt if, either privately, or from the pulpit of your doubtless charming church, you have ever been taught what the “vain pomp and glory of the world” *was*.

Well,—do you want to be better dressed than your school-fellows? Some of them are probably poor, and cannot afford to dress like you; or, on the other hand, you may be poor yourselves, and may be mortified at their being dressed better than you. Put an end to all that at once, by resolving to go down into the deep of your girl’s heart, where you will find, inlaid by Christ’s own hand, a better thing than vanity—pity. And be sure of this, that, although in a truly Christian land every young girl would be dressed beautifully and delightfully,—in this entirely heathen and Baal-worshiping land of ours, not one girl in ten has either decent or healthy clothing: and that you have no business, till this be amended, to wear anything fine yourself; but *are bound to use your full strength and resources* to dress as many of your poor neighbors as you can. What of fine dress your people insist upon your wearing, take—and wear proudly and prettily, for their sakes; but, so far as in you lies, be sure that every day you are laboring to clothe some poorer creatures. And if you cannot clothe, at least help, with your hands. You can make your own bed; wash your

own plate; brighten your own furniture,—if nothing else.

“But that’s servant’s work”? Of course it is. What business have you to hope to be better than a servant of servants? “God made you a lady”? Yes, he has put you, that is to say, in a position in which you may learn to speak your own language beautifully; to be accurately acquainted with the elements of other languages; to behave with grace, tact, and sympathy to all around you; to know the history of your country, the commands of its religion, and the duties of its race. If you obey His will in learning these things, you will obtain the power of becoming a true “lady;” and you will become one, if while you learn these things you set yourself, with all the strength of your youth and womanhood, to serve His servants, until the day come when He calls you to say, “Well done, good and faithful servant: enter thou into the joy of thy Lord.”

You may thus become a Christ’s lady, or you may, if you will, become a Belial’s lady, taking Belial’s gift of miserable idleness; living on the labor and shame of others; and deceiving them and yourself by lies about Providence, until you perish with the rest of such, shrieking the bitter cry, “When saw we *Thee*?”

You may become a Christ’s lady if you *will*, I say; but you *must* will vigorously—there is no possible compromise. Most people think, if they keep all the best rooms in their hearts swept and garnished for Christ, with plenty of flowers and good books in them, that they may keep a little chamber in their heart’s wall for Belial, on his occasional visits, or a three-legged stool for him in the heart’s counting-house, or a corner for him in the heart’s scullery, where he

may lick the dishes. It won't do, my dears ! You must cleanse the house of him, as you would of the plague, to the last spot. You must be resolved that as all you have shall be God's, so all you *are* shall be God's ; and you are to make it so, simply and quietly, by thinking always of yourself merely as sent to do His work ; and considering at every leisure time, what you are to do next. Don't fret nor tease yourself about it, far less other people. Don't wear white crosses, nor black dresses, nor caps with lappets. Nobody has any right to go about in an offensively celestial uniform, as if it were more *their* business, or privilege, than it is everybody's, to be God's servants. But, know and feel assuredly that every day of your lives you have done all you can for the good of others. Done, I repeat—not said. Help your companions, but don't talk religious sentiment to them ; and serve the poor, but, for your lives, you little monkeys, don't preach to them. They are probably, without in the least knowing it, fifty times better Christians than you ; and if anybody is to preach, let *them*. Make friends of them when they are nice, as you do of nice rich people ; feel with them, work with them, and if you are not at last sure it is a pleasure to you both to see each other, keep out of their way. For material charity, let older and wiser people see to it ; and be content, like Athenian maids in the procession of their home-goddess, with the honor of carrying the basket.

Ever affectionately yours,

J. R.



ADVICE TO A YOUNG GIRL.

THE education and claims of women have greatly troubled simple minds and excited restless ones. I am sometimes asked my thoughts on this matter, and I suppose that some girl readers may desire to be told summarily what I would have them do and desire in the present state of things. This, then, is what I would say to any girl who had confidence enough in me to believe what I told her, or do what I ask her.

First, be quite sure of one thing, that, however much you may know, and whatever advantages you may possess, and however good you may be, you have not been singled out, by the God who made you, from all the other girls in the world, to be especially informed respecting his own nature and character. You have not been born in a luminous point upon the surface of the globe, where a perfect theology might be expounded to you from your youth up, and where everything you were taught would be true, and everything that was enforced upon you, right. Of all the insolent, all

the foolish persuasions that by any chance could enter and hold your empty little heart, this is the proudest and foolishest,—that you have been so much the darling of the Heavens, and favorite of the Fates, as to be born in the very nick of time, and in the punctual place, when and where pure Divine truth had been sifted from the errors of the Nations; and that your papa had been providentially disposed to buy a house in the convenient neighborhood of the steeple under which that Immaculate and final verity would be beautifully proclaimed. Do not think it; it is not so. This, on the contrary, is the fact,—unpleasant you may think it; pleasant, it seems to *me*,—that you, with all your pretty dresses, and dainty looks, and kindly thoughts, and saintly aspirations, are not one whit more thought of or loved by the great Maker and Master than any poor little red, black, or blue savage, running wild in the pestilent woods, or naked on the hot sands of the earth: and that, of the two, you probably know less about God than she does; the only difference being that she thinks little of Him that is right, and you, much that is wrong.

That, then, is the first thing to make sure of;—that you are not yet perfectly well-informed on the most abstruse of all possible subjects, and that, if you care to behave with modesty or propriety, you had better be silent about it.

The second thing which you may make sure of is, that however good you may be, you have faults; that however dull you may be, you can find out what some of them are; and that however slight they may be, you had better make some—not too painful, but patient—effort to get quit of them. And so far as you have confidence in me at all, trust me for this, that how many soever you may find or

fancy your faults to be, there are only two that are of real consequence,—Idleness and Cruelty. Perhaps you may be proud. Well, we can get much good out of pride, if only it be not religious. Perhaps you may be vain : it is highly probable ; and very pleasant for the people who like to praise you. Perhaps you are a little envious : that is really very shocking ; but then—so is everybody else. Perhaps, also, you are a little malicious, which I am truly concerned to hear, but should probably only the more, if I knew you, enjoy your conversation. But whatever else you may be, you must not be useless, and you must not be cruel. If there is any one point which, in six thousand years of thinking about right and wrong, wise and good men have agreed upon, or successively by experience discovered, it is that God dislikes idle and cruel people more than any others ;—that His first order is, “Work while you have light ;” and His second, “Be merciful while you have mercy.”

“Work while you have light,” especially while you have the light of morning. There are few things more wonderful to me than that old people never tell young ones how precious their youth is. They sometimes sentimentally regret their own earlier days ; sometimes prudently forget them ; often foolishly rebuke the young, often more foolishly indulge, often most foolishly thwart and restrain ; but scarcely ever warn or watch them. Remember, then, that I, at least, have warned *you*, that the happiness of your life, and its power, and its part and rank in earth or in heaven, depend on the way you pass your days now. They are not to be sad days ; far from that, the first duty of young people is to be delighted and delightful ; but they are to be

in the deepest sense solemn days. There is no solemnity so deep, to a rightly-thinking creature, as that of dawn. But not only in that beautiful sense, but in all their character and method, they are to be solemn days. Take your Latin dictionary, and look out "sollennis," and fix the sense of the word well in your mind, and remember that every day of your early life is ordaining irrevocably, for good or evil, the custom and practice of your soul; ordaining either sacred customs of dear and lovely recurrence, or trenching deeper and deeper the furrows for seed of sorrow. Now, therefore, see that no day passes in which you do not make yourself a somewhat better creature: and in order to do that, find out, first, what you are now. Do not think vaguely about it; take pen and paper, and write down as accurate a description of yourself as you can, with the date to it. If you dare not do so, find out why you dare not, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as body. I do not doubt but that the mind is a less pleasant thing to look at than the face, and for that very reason it needs more looking at; so always have two mirrors on your toilet-table, and see that with proper care you dress body and mind before them daily. After the dressing is once over for the day, think no more about it: as your hair will blow about your ears, so your temper and thoughts will get ruffled with the day's work, and may need, sometimes, twice dressing; but I don't want you to carry about a mental pocket-comb; only to be smooth braided always in the morning.

Write down, then, frankly, what you are, or, at least, what you think yourself, not dwelling upon those inevitable faults which I have just told you are of little consequence,

and which the action of a right life will shake or smooth away ; but that you may determine to the best of your intelligence what you are good for, and can be made into. You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and delicatest ways, improve yourself. Thus, from the beginning, consider all your accomplishments as means of assistance to others. In music especially you will soon find what personal benefit there is in being serviceable : it is probable that, however limited your powers, you have voice and ear enough to sustain a note of moderate compass in a concerted piece ;—that, then, is the first thing to make sure you can do. Get your voice disciplined and clear, and think only of accuracy ; never of effect or expression : if you have any soul worth expressing it will show itself in your singing ; but most likely there are very few feelings in you, at present, needing any particular expression ; and the one thing you have to do is to make a clear-voiced little instrument of yourself, which other people can entirely depend upon for the note wanted. So, in drawing, as soon as you can set down the right shape of anything, and thereby explain its character to another person, or make the look of it clear and interesting to a child, you will begin to enjoy the art vividly for its own sake, and all your habits of mind and powers of memory will gain precision, but if you only try to make showy drawings for praise, or pretty ones for amusement, your drawing will have little or no real interest for you, and no educational power whatever.

Then, besides this more delicate work, resolve to do every day some that is useful in the vulgar sense. Learn first thoroughly the economy of the kitchen ; the good and bad

qualities of every common article of food, and the simplest and best modes of their preparation : when you have time, go and help in the cooking of poorer families, and show them how to make as much of everything as possible, and how to make little, nice : coaxing and tempting them into tidy and pretty ways, and pleading for well-folded table-cloths, however coarse, and for a flower or two out of the garden to strew on them. If you manage to get a clean table-cloth, bright plates on it, and a good dish in the middle, of your own cooking, you may ask leave to say a short grace; and let your religious ministries be confined to that much for the present.

Again, let a certain part of your day (as little as you choose, but not to be broken in upon) be set apart for making strong and pretty dresses for the poor. Learn the sound qualities of all useful stuffs, and make everything of the best you can get. Every day, some little piece of useful clothing, sewn with your own fingers as strongly as it can be stitched ; and embroider it or otherwise beautify it moderately with fine needlework, such as a girl may be proud of having done. And accumulate these things by you until you hear of some honest persons in need of clothing, which may often too sorrowfully be ; and, even though you should be deceived, and give them to the dishonest, and hear of their being at once taken to the pawnbroker's, never mind that, for the pawnbroker must sell them to some one who has need of them. That is no business of yours ; what concerns you is only that when you see a half-naked child, you should have good and fresh clothes to give it, if its parents will let it be taught to wear them. If they will not, consider how they came to be of such a mind, which it will be

wholesome for you beyond most subjects of inquiry to ascertain. And after you have gone on doing this a little while, you will begin to understand the meaning of at least one chapter of your Bible, Proverbs xxxi., without need of any labored comment, sermons, or meditations.

You must be to the best of your strength usefully employed during the greater part of the day, so that you may be able at the end of it to say, as proudly as any peasant, that you have not eaten the bread of idleness. Then, secondly, I said, you are not to be cruel. Perhaps you think there is no chance of your being so ; and, indeed, I hope it is not likely that you should be deliberately unkind to any creature ; but unless you are deliberately kind to every creature, you will often be cruel to many. Cruel, partly through want of imagination (a far rarer and weaker faculty in women than men), and yet more, at the present day, through the subtle encouragement of your selfishness by the religious doctrine that all which we now suppose to be evil will be brought to a good end ; doctrine practically issuing, not in less earnest efforts that the immediate unpleasantness may be averted from ourselves, but in our remaining satisfied in the contemplation of its ultimate objects, when it is inflicted on others.

Believe me, then, the only right principle of action here, is to consider good and evil as defined by our natural sense of both ; and to strive to promote the one, and to conquer the other, with as hearty endeavor as if there were, indeed, no other world than this. Above all, get quit of the absurd idea that Heaven will interfere to correct great errors, while allowing its laws to take their course in punishing small ones. If you prepare a dish of food carelessly, you do not

expect Providence to make it palatable ; neither if, through years of folly, you misguide your own life, need you expect Divine interference to bring round everything at last for the best. I tell you, positively, the world is not so constituted : the consequences of great mistakes are just as sure as those of small ones, and the happiness of your whole life, and of all the lives over which you have power, depends as literally on your own common sense and discretion as the excellence and order of the feast of a day.

Think carefully and bravely over these things, and you will find them true : having found them so, think also carefully over your own position in life. I assume that you belong to the middle or upper classes, and that you would shrink from descending into a lower sphere. You may fancy you would not : nay, if you are very good, strong-hearted, and romantic, perhaps you really would not ; but it is not wrong that you should. You have then, I suppose, good food, pretty rooms to live in, pretty dresses to wear, power of obtaining every rational and wholesome pleasure ; you are, moreover, probably gentle and grateful, and in the habit of every day thanking God for these things. But why do you thank Him ? Is it because, in these matters, as well as in your religious knowledge, you think He has made a favorite of you ? Is the essential meaning of your thanksgiving, "Lord, I thank thee that I am not as other girls are, not in that I fast twice in the week while they feast, but in that I feast seven times a week while they fast," and are you quite sure this is a pleasing form of thanksgiving to your Heavenly Father ? Suppose you saw one of your own true earthly sisters, Lucy or Emily, cast out of your mortal father's house, starving, helpless, heart-broken ; and that every

morning when you went into your father's room, you said to him, "How good you are, father, to give me what you don't give Lucy;" are you sure that, whatever anger your parent might have just cause for against your sister, he would be pleased by that thanksgiving, or flattered by that praise? Nay, are you even sure that you *are* so much the favorite: suppose that, all this while, he loves poor Lucy just as well as you, and is only trying you through her pain, and perhaps not angry with her in anywise, but deeply angry with you, and all the more for your thanksgivings? Would it not be well that you should think, and earnestly too, over this standing of yours; and all the more, if you wish to believe that text, "How hardly shall they that have riches enter into the Kingdom of God?"

Think, then, and some day, I believe, you will feel also,—no morbid passion of pity such as would turn you into a black Sister of Charity, but the steady fire of perpetual kindness which will make you a bright one. I speak in no disparagement of them; I know well how good the Sisters of Charity are, and how much we owe to them; but all these professional pieties (except so far as distinction or association may be necessary for effectiveness of work), are in their spirit wrong, and in practice merely plaster the sores of disease that ought never have been permitted to exist; encouraging at the same time the herd of less excellent women in frivolity, by leading them to think that they must either be good up to the black standard, or cannot be good for anything. Wear a costume, by all means, if you like; but let it be a cheerful and becoming one; and be in your heart a Sister of Charity always, without either veiled or voluble declaration of it.

LITERATURE FOR GIRLS.

If there were to be any difference between a girl's education and a boy's, I should say that of the two the girl should be earlier led, as her intellect ripens faster, into deep and serious subjects ; and that her range of literature should be, not more, but less frivolous, calculated to add the qualities of patience and seriousness to her natural poignancy of thought and quickness of wit ; and also to keep her in a lofty and pure element of thought. I enter not now into any question of choice of books ; only be sure that her books are not heaped up in her lap as they fall out of the package of the circulating library, wet with the last and lightest spray of the fountain of folly.

Or even of the fountain of wit ; for with respect to that sore temptation of novel-reading, it is not the badness of a novel that we should dread, but its over-wrought interest. The weakest romance is not so stupefying as the lower forms of religious exciting literature, and the worst romance is not so corrupting as false history, false philosophy, or false political essays. But the best romance becomes dangerous, if, by its excitement, it renders the ordinary course of life uninteresting, and increases the morbid thirst for useless acquaintance with scenes in which we shall never be called upon to act.

I speak therefore of good novels only ; and our modern literature is particularly rich in types of such. Well read, indeed, these books have serious use, being nothing less than treatises on moral anatomy and chemistry ; studies of human nature in the elements of it. But I attach little weight to this function ; they are hardly ever read with earnestness enough to permit them to fulfill it.

HEALTHY READING.

The sense, to a healthy mind, of being strengthened or enervated by reading, is just as definite and unmistakable as the sense, to a healthy body, of being in fresh or foul air : and no more arrogance is involved in forbidding the reading of an unwholesome book, than in a physician's ordering the windows to be opened in a sick-room. There is no question whatever concerning these matters, with any person who honestly desires to be informed about them ;—the real arrogance is only in expressing judgments, either of books or anything else, respecting which we have taken no trouble to be informed.



CHOICE OF BOOKS.

Life being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books ; and valuable books should, in a civilized country, be within the reach of every one, printed in excellent form, for a just price ; but not in any vile, vulgar, or, by reason of smallness of type, physically injurious form, at a vile price. For we none of us need many books, and those which we need ought to be clearly printed, on the best paper, and strongly bound.

I would urge upon every young woman to obtain as soon as she can, by the severest economy, a restricted, serviceable, and steadily—however slowly—increasing, series of books for use through life ; making her little library, of all the furniture in her room, the most studied and decorative piece ; every volume having its assigned place, like a little statue in its niche.

THE BOOKS OF THE HOUR AND THE BOOKS OF ALL TIME.

All books are divisible into two classes, the books of the hour, and the books of all time. Mark this distinction—it is not one of quality only. It is not merely the bad book that does not last, and the good one that does. It is a distinction of species. There are good books for the hour, and good ones for all time ; bad books for the hour, and bad ones for all time. I must define the two kinds before I go farther.

The good book of the hour, then,—I do not speak of the bad ones,—is simply the useful or pleasant talk of some person whom you cannot otherwise converse with, printed for you. Very useful often, telling you what you need to know ; very pleasant often, as a sensible friend's present talk would be. These bright accounts of travels ; good-humored and witty discussions of question ; lively or pathetic story-telling in the form of novel ; firm fact-telling, by the real agents concerned in the events of passing history ;—all these books of the hour, multiplying among us as education becomes more general, are a peculiar characteristic and possession of the present age : we ought to be entirely thankful for them, and entirely ashamed of ourselves if we make no good use of them. But we make the worst possible use, if we allow them to usurp the place of true books : for, strictly speaking, they are not books at all, but merely letters or newspapers in good print. Our friend's letter may be delightful, or necessary, to-day : whether worth keeping or not, is to be considered. The newspaper may be entirely proper at breakfast time ; but assuredly it is not reading for all day. So, though bound up in a volume, the long letter

which gives you so pleasant an account of the inns, and roads, and weather last year at such a place, or which tells you that amusing story, or gives you the real circumstances of such and such events, however valuable for occasional reference, may not be, in the real sense of the word, a "book" at all, nor, in the real sense, to be "read." A book is essentially not a talked thing, but a written thing; and written, not with the view of mere communication, but of permanence. The book of talk is printed only because its author cannot speak to thousands of people at once; if he could, he would—the volume is mere *multiplication* of his voice. You cannot talk to your friend in India; if you could, you would; you write instead: that is mere *conveyance* of voice. But a book is written, not to multiply the voice merely, not to carry it merely, but to preserve it. The author has something to say which he perceives to be true and useful, or helpfully beautiful. So far as he knows, no one has yet said it; so far as he knows, no one else can say it. He is bound to say it, clearly and melodiously if he may; clearly, at all events. In the sum of his life he finds this to be the thing, or group of things, manifest to him;—this the piece of true knowledge, or sight, which his share of sunshine and earth has permitted him to seize. He would fain set it down for ever; engrave it on rock, if he could; saying, "This is the best of me; for the rest, I ate, and drank, and slept, loved, and hated, like another; my life was as the vapor, and is not; but this I saw and knew: this, if anything of mine, is worth your memory." That is his "writing;" it is, in his small human way, and with whatever degree of true inspiration is in him, his inscription, or scripture. That is a "Book."

Now, books of this kind have been written in all ages by their greatest men ;—by great leaders, great statesmen, and great thinkers. These are all at your choice ; and life is short. You have heard as much before ;—yet have you measured and mapped out this short life and its possibilities ? Do you know, if you read this, that you cannot read that—that what you lose to-day you cannot gain to-morrow ? Will you go and gossip with your housemaid, or your stable-boy, when you may talk with queens and kings ; or flatter yourselves that it is with any worthy consciousness of your own claims to respect that you jostle with the common crowd for *entrée* here, and audience there, when all the while this eternal court is open to you, with its society wide as the world, multitudinous as its days, the chosen, and the mighty, of every place and time ? Into that you may enter always ; in that you may take fellowship and rank according to your wish ; from that, once entered into it, you can never be outcast but by your own fault ; by your aristocracy of companionship there, your own inherent aristocracy will be assuredly tested, and the motives with which you strive to take high place in the society of the living, measured, as to all the truth and sincerity that are in them, by the place you desire to take in this company of the Dead.

Very ready we are to say of a book, “ How good this is—that’s exactly what -I think ! ” But the right feeling is, “ How strange that is ! I never thought of that before, and yet I see it is true ; or if I do not now, I hope I shall, some day. ” But whether thus submissively or not, at least be sure that you go to the author to get at *his* meaning, not to find yours. Judge it afterwards, if you think yourself quali-

fied to do so ; but ascertain it first. And be sure also, if the author is worth anything, that you will not get at his meaning all at once ;—nay, that at his whole meaning you will not for a long time arrive in anywise. Not that he does not say what he means, and in strong words too ; but he cannot say it all ; and what is more strange, will not, but in a hidden way and in parables, in order that he may be sure you want it.

LETTER TO A YOUNG LADY ON DRESS.

The following bit of a private letter to a good girl belonging to the upper classes may be generally useful.

“*January, 1874.*”

“Now mind you dress always charmingly ; it is the first duty of a girl to be charming, and she cannot be charming if she is not charmingly dressed.

“And it is quite the first of firsts in the duties of girls in high position, nowadays, to set an example of beautiful dress without extravagance,—that is to say, without waste or unnecessary splendor.

“On great occasions they may be a blaze of jewels, if they like, and can ; but only when they are part of a great show or ceremony. In their daily life and ordinary social relations, they ought *at present* to dress with marked simplicity, to put down the curses of luxury and waste which are consuming England.

“Women usually apologize to themselves for their pride and vanity by saying, ‘It is good for trade.’”

“Now you may soon convince yourself, and everybody about you, of the monstrous folly of this, by a very simple piece of definite action.

“Wear, yourself, becoming, pleasantly varied, but simple dress, of the best possible material.

“What you think necessary to buy (beyond this) ‘for the good of trade,’ buy and immediately *burn*.

“Even your dullest friends will see the folly of that proceeding. You can then explain to them that by wearing what they don’t want (instead of burning it) for the good of trade, they are merely adding insolence and vulgarity to absurdity.”



DRESS FOR THE BENEFIT OF BEHOLDERS.

When a lady walks about town with three or four yards of silk tied in a bundle behind her, she doesn’t see it herself, or benefit by it herself. She carries it for the benefit of beholders. When she has put all her diamonds on in the evening, tell her to stay at home and enjoy them in a radiant solitude ; and the child, with his forbidden barley-sugar, will not look more blank. She carries her caparison either for the pleasure or for the mortification of society ; and can no more enjoy its brilliancy by herself than a chandelier can enjoy having its gas lighted.



DRESS, AND TEACH OTHERS TO DRESS.

Always dress yourselves beautifully—not finely, unless

on occasion ; but then very finely and beautifully too. Also, you are to dress as many other people as you can ; and to teach them how to dress, if they don't know ; and to consider every ill-dressed woman or child whom you see anywhere, as a personal disgrace, and to get at them somehow, until everybody is as beautifully dressed as birds.



FALSE MODESTY.

If young ladies really do not want to be seen, they should take care not to let their eyes flash when they dislike what people say : and, more than that, it is all nonsense from beginning to end, about not wanting to be seen. I don't know any more tiresome flower in the borders than your especially "modest" snowdrop ; which one always has to stoop down and take all sorts of tiresome trouble with, and nearly break its poor little head off, before you can see it ; and then, half of it is not worth seeing. Girls should be like daisies ; nice and white, with an edge of red, if you look close ; making the ground bright wherever they are ; knowing simply and quietly that they do it, and are meant to do it, and that it would be very wrong if they didn't do it. Not want to be seen, indeed !

YOUNG UNMARRIED WOMEN.

While I have shown in all former writings that I hold the power of such to be the greatest, because the purest, of all social ones, I must as definitely now warn them against any manifestation of feeling or principle tending to break the unity of their home circles. They are bound to receive their father's friends as their own, and to comply, in all sweet and subjected ways, with the wishes and habits of their parents; remaining calmly certain that the law of God, for them, is that while they remain at home they shall be spirits of peace and humility beneath its roof. In all rightly ordered households, the confidence between the parent and child is such that in the event of a parent's wish becoming contrary to a child's feeling of its general duty, there would be no fear or discomfort on the child's part in expressing its thoughts. The moment these are necessarily repressed, there is wrong somewhere; and in houses ordered according to the ways of modern fashionable life, there *must* be wrong, often and everywhere. But the main curse of modern society is that, beginning by training its youth to be "independent" and disobedient, this carefully cultivated independence shows itself, of course, by rejecting whatever is noble and honorable in their father's houses, and never by healing or atoning what is faultful.

Therefore, they require first the graces of gentleness and humility; nor, on the whole, much independent action of any kind; but only the quiet resolve to find out what is absolutely right, and so far as it may be kindly and inoffensively practiced, to fulfill it at home; and so far as it may be modestly and decorously uttered, to express the same abroad.

And a well-bred young lady has always personal power enough of favor and discouragement, among persons of her own age, to satisfy the extremest demands of conscience in this direction.

MARRIAGE IN AN IDEAL KINGDOM.

These following are laws such as a prudent nation would institute respecting its marriages. Permission to marry should be the reward held in sight of its youth during the entire latter part of the course of their education ; and it should be granted as the national attestation that the first portion of their lives had been rightfully fulfilled. It should not be attainable without earnest and consistent effort, though put within the reach of all who were willing to make such effort ; and the granting of it should be a public testimony to the fact, that the youth or maid to whom it was given had lived, within their proper sphere, a modest and virtuous life, and had attained such skill in their proper handicraft, and in arts of household economy, as might give well-founded expectations of their being able honorably to maintain and teach their children.

No girl should receive her permission to marry before her 17th birthday, nor any youth before his 21st ; and it should be a point of somewhat distinguished honor with both sexes to gain their permission of marriage in the 18th and 22d year ; and a recognized disgrace not to have gained it at least before the close of their 21st and 24th. I do not mean that they should in any wise hasten actual marriage ; but only that they should hold it a point of honor to have the right to marry. In every year there should be two

festivals, one on the first of May, and one at the feast of harvest-home in each district, at which festivals their permissions to marry should be given publicly to the maidens and youths who had won them in that half-year; and they should be crowned, the maids by the old French title of *Rosières*, and the youths, perhaps by some name rightly derived from one supposed signification of the word “bachelor,” “laurel fruit;” and so led in joyful procession, with music and singing, through the city street or village lane, and the day ended with feasting of the poor; but not with feasting theirs, except quietly, at their homes.

TRUE MARRIAGE.

Thus much, then, respecting the relations of lovers I believe you will accept. But what we too often doubt is the fitness of the continuance of such a relation throughout the whole of human life. We think it right in the lover and mistress, not in the husband and wife. That is to say, we think that a reverent and tender duty is due to one whose affection we still doubt, and whose character we as yet do but partially and distantly discern; and that this reverence and duty are to be withdrawn when the affection has become wholly and limitlessly our own, and the character has been so sifted and tried that we fear not to intrust it with the happiness of our lives. Do you not see how ignoble this is, as well as how unreasonable? Do you not feel that marriage—when it is marriage at all—is only the seal which marks the vowed transition of temporary into untiring service, and of fitful into eternal love?

I am acquainted with a noble girl, who, engaged at sixteen, and having received several advantageous offers since, has remained for ten years faithful to her equally faithful lover; while, their circumstances rendering it, as they rightly considered, unjustifiable in them to think of marriage, each of them simply and happily, aided and cheered by the other's love, discharged the duties of their own separate positions in life.



A WIFE'S NOTION.

A man shouldn't vex his wife, if he can help it; but why will she be vexed? If she is a nice English girl, she has pretty surely been repeating to herself, with great unction, for some years back, that highly popular verse,—

“The trivial round, the common task,
Will give us all we ought to ask,—
Room to deny ourselves; a road
To bring us daily nearer God.”

Women have so long been in the habit of using pretty words without ever troubling themselves to understand them, that they now revolt from the effort, as if it were an impiety. So far as she had any meaning at all, it was that until she was made an angel of, and had nothing to do but be happy,—dressing herself and her children becomingly, and leaving cards on her acquaintances, were sufficiently acceptable services to him, for which, trivial though they were, he would reward her with immediate dinner and everlasting glory. That was your wife's real notion of the matter, and modern Christian women's generally, so far as they have got any notions at all under their bonnets and the skins of the dead robins they have stuck in them.

WHAT KIND OF EDUCATION IS TO FIT WOMAN FOR HER SPHERE.

I have been trying, thus far, to show you what should be the place, and what the power of woman. Now, secondly, we ask, What kind of education is to fit her for these ?

And if you indeed think this a true conception of her office and dignity, it will not be difficult to trace the course of education which would fit her for the one, and raise her to the other.

The first of our duties to her—no thoughtful persons now doubt this—is to secure for her such physical training and exercise as may confirm her health, and perfect her beauty ; the highest refinement of that beauty being unattainable without splendor of activity and of delicate strength. To perfect her beauty, I say, and increase its power ; it cannot be too powerful, nor shed its sacred light too far : only remember that all physical freedom is vain to produce beauty without a corresponding freedom of heart. There are two passages of that poet who is distinguished, it seems to me, from all others—not by power, but by exquisite *rightness*—which point you to the source, and describe to you, in a few syllables, the completion of womanly beauty. I will read the introductory stanzas, but the last is the one I wish you specially to notice :

“Three years she grew in sun and shower,
 Then Nature said, a lovelier flower
 On earth was never sown.
 This child I to myself will take ;
 She shall be mine, and I will make
 A lady of my own.

“ Myself will to my darling be
 Both law and impulse ; and with me
 The girl, in rock and plain,
 In earth and heaven, in glade and bower,
 Shall feel an overseeing power
 To kindle, or restrain.

“ The floating clouds their state shall lend
 To her, for her the willow bend ;
 Nor shall she fail to see
 Even in the motions of the storm,
 Grace that shall mold the maiden’s form
 By silent sympathy.

“ And *vital feelings of delight*
 Shall rear her form to stately height,—
 Her virgin bosom swell.
 Such *thoughts* to Lucy I will give,
 While she and I together live,
 Here in this happy dell.”

“ *Vital feelings of delight*,” observe. There are deadly feelings of delight ; but the natural ones are vital, necessary to very life.

And they must be feelings of delight, if they are to be vital. Do not think you can make a girl lovely, if you do not make her happy. There is not one restraint you put on a good girl’s nature—there is not one check you give to her instincts of affection or of effort—which will not be indelibly written on her features, with a hardness which is all the more painful because it takes away the brightness from the eyes of innocence, and the charm from the brow of virtue

This for the means ; now note the end. Take from the

same poet, in two lines, a perfect description of womanly beauty :

“ A countenance in which did meet
Sweet records, promises as sweet ”

The perfect loveliness of a woman's countenance can only consist in that majestic peace, which is founded in the memory of happy and useful years,—full of sweet records ; and from the joining of this with that yet more majestic childishness, which is still full of change and promise ;—opening always—modest at once, and bright, with hope of better things to be won, and to be bestowed. There is no old age where there is still that promise—it is eternal youth.

Thus, then, you have first to mold her physical frame, and then, as the strength she gains will permit you, to fill and temper her mind with all knowledge and thoughts which tend to confirm its natural instincts of justice, and refine its natural tact of love.

All such knowledge should be given her as may enable her to understand, and even to aid, the work of men : and yet it should be given, not as knowledge,—not as if it were, or could be, for her an object to know ; but only to feel, and to judge. It is of no moment, as a matter of pride or perfectness in herself, whether she knows many languages or one ; but it is of the utmost, that she should be able to show kindness to a stranger, and to understand the sweetness of a stranger's tongue. It is of little consequence how many positions of cities she knows, or how many dates of events, or how many names of celebrated persons—it is not the object of education to turn a woman into a dictionary ; but it is deeply necessary that she should be taught to enter

with her whole personality into the history she reads; to picture the passages of it vitally in her own bright imagination; to apprehend, with her fine instincts, the pathetic circumstances and dramatic relations, which the historian too often only eclipses by his reasoning, and disconnects by his arrangement; it is for her to trace the hidden equities of divine reward, and catch sight, through the darkness, of the fateful threads of woven fire that connect error with its retribution. But, chiefly of all, she is to be taught to extend the limits of her sympathy with respect to that history which is being for ever determined, as the moments pass in which she draws her peaceful breath; and to the contemporary calamity which, were it but rightly mourned by her, would recur no more hereafter. She is to exercise herself in imagining what would be the effects upon her mind and conduct, if she were daily brought into the presence of the suffering which is not the less real because shut from her sight. She is to be taught somewhat to understand the nothingness of the proportion which that little world, in which she lives and loves, bears to the world in which God lives and loves;—and solemnly she is to be taught to strive that her thoughts of piety may not be feeble in proportion to the number they embrace, nor her prayer more languid than it is for the momentary relief from pain of her husband or her child, when it is uttered for the multitudes of those who have none to love them,—and is “for all who are desolate and oppressed.”

WOMAN'S FUNCTION GUIDING, NOT DETERMINING.

But how, you will ask, is the idea of this guiding function of the woman reconcilable with a true wifely subjection? Simply in that it is a *guiding*, not a determining, function. Let me try to show you briefly how these powers seem to be rightly distinguishable.

We are foolish, and without excuse foolish, in speaking of the "superiority" of one sex to the other, as if they could be compared in similar things. Each has what the other has not: each completes the other, and is completed by the other: they are in nothing alike, and the happiness and perfection of both depends on each asking and receiving from the other what the other only can give.

Now their separate characters are briefly these. The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention; his energy for adventure, for war and for conquest, wherever war is just, wherever conquest necessary. But the woman's power is for rule, not for battle,—and her intellect is not for invention or creation, but for sweet ordering, arrangement, and decision. She sees the qualities of things, their claims and their places. Her great function is Praise: she enters into no contest, but infallibly judges the crown of contest. By her office and place she is protected from all danger and temptation. The man, in his rough work in open world, must encounter all peril and trial:—to him, therefore, the failure, the offense, the inevitable error: often he must be wounded, or subdued, often misled, and *always* hardened. But he guards the woman from all this; within

his house, as ruled by her, unless she herself has sought it, need enter no danger, no temptation, no cause of error or offense. This is the true nature of home—it is the place of Peace ; the shelter, not only from all injury, but from all terror, doubt, and division. As it is not this, it is not home ; so far as the anxieties of the outer life penetrate into it, and the inconsistently minded, unknown, unloved, or hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home ; it is then only a part of that outer world which you have roofed over, and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth, watched over by Household Gods, before whose faces none can come but those whom they can receive with love,—so far as it is this, and roof and fire are types only of a nobler shade and light,—shade as of the rock in a weary land, and light as of the Pharos in the stormy sea ;—so far it vindicates the name and fulfills the praise of home.

And wherever a true wife comes, this home is always round her. The stars only may be over her head ; the glowworm in the night-cold grass may be the only fire at her foot : but home is yet wherever she is ; and for a noble woman it stretches far round her, better than ceiled with cedar, or painted with vermilion, shedding its quiet light far, for those who else were homeless.

This, then, I believe to be,—will you not admit it to be,—the woman's true place and power ? But do not you see that to fulfill this, she must—as far as one can use such terms of a human creature—be incapable of error ? So far as she rules, all must be right, or nothing is. She must be enduringly, incorruptibly good ; instinctively, infallibly

wise—wise, not for self-development, but for self-renunciation ; wise, not that she may set herself above her husband, but that she may never fail from his side : wise, not with the narrowness of insolent and loveless pride, but with the passionate gentleness of an infinitely variable, because infinitely applicable, modesty of service—the true changefulness of woman. In that great sense—“*La donna e mobile,*” not “*Qual piùm’ al vento ;*” no, nor yet “*Variable as the shade, by the light quivering aspen made ;*” but variable as the *light*, manifold in fair and serene division, that it may take the color of all that it falls upon, and exalt it.



WOMAN'S INFLUENCE IN THE GAME OF WAR.

You, tender and delicate women, for whom, and by whose command, all true battle has been, and must ever be ; you would perhaps shrink now, though you need not, from the thought of sitting as queens above set lists where the jousting game might be mortal. How much more, then, ought you to shrink from the thought of sitting above a theatre pit, in which even a few condemned slaves were slaying each other only for your delight ! And do you *not* shrink from the *fact* of sitting above a theatre pit, where,—not condemned slaves,—but the best and bravest of the poor sons of your people, slay each other,—not man to man,—as the coupled gladiators ; but race to race, in duel of generations ? You would tell me, perhaps, that you do not sit to see this ; and it is indeed true, that the women of Europe—those who have no heart-interest of their own at

peril in the contest—draw the curtains of their boxes, and muffle the openings ; so that from the pit of the circus of slaughter, there may reach them only at intervals a half-heard cry and a murmur, as of the wind's sighing, when myriads of souls expire. They shut out the death-cries ; and are happy, and talk wittily among themselves. That is the utter literal fact of what our ladies do in their pleasant lives.

And now let me turn for a moment to you,—wives and maidens, who are the souls of soldiers ; to you,—mothers, who have devoted your children to the great hierarchy of war. Let me ask you to consider what part you have to take for the aid of those who love you ; for if you fail in your part they cannot fulfill theirs ; such absolute helpmates you are that no man can stand without that help, nor labor in his own strength.

I know your hearts, and that the truth of them never fails when an hour of trial comes which you recognize for such. But you know not when the hour of trial first finds you, nor when it verily finds you. You imagine that you are only called upon to wait and to suffer ; to surrender and to mourn. You know that you must not weaken the hearts of your husbands and lovers, even by the one fear of which those hearts are capable,—the fear of parting from you, or of causing you grief. Through weary years of separation ; through fearful expectancies of unknown fate ; through the tenfold bitterness of the sorrow which might so easily have been joy, and the tenfold yearning for glorious life struck down in its prime—through all these agonies you fail not, and never will fail. But your trial is not in these. To be heroic in danger is little ;—you are Englishwomen. To be

heroic in change and sway of fortune is little ;—for do you not love ? To be patient through the great chasm and pause of loss is little ;—for do you not still love in heaven ? But to be heroic in happiness ; to bear yourselves gravely and righteously in the dazzling of the sunshine of morning ; not to forget the God in whom you trust, when he gives you most ; not to fail those who trust you, when they seem to need you least ; this is the difficult fortitude. It is not in the pining of absence, not in the peril of battle, not in the wasting of sickness, that your prayer should be most passionate, or your guardianship most tender. Pray, mothers and maidens, for your young soldiers in the bloom of their pride ; pray for them, while the only dangers round them are in their own wayward wills ; watch you, and pray, when they have to face, not death, but temptation. But it is this fortitude also for which there is the crowning reward. Believe me, the whole course and character of your lovers' lives is in your hands ; what you would have them be, they shall be, if you not only desire to have them so, but deserve to have them so ; for they are but mirrors in which you will see yourselves imaged. If you are frivolous, they will be so also ; if you have no understanding of the scope of their duty, they also will forget it ; they will listen,—they *can* listen,—to no other interpretation of it than that uttered from your lips. Bid them be brave ;—they will be brave for you ; bid them be cowards ; and how noble soever they be, they will quail for you. Bid them be wise, and they will be wise for you ; mock at their counsel, they will be fools for you : such and so absolute is your rule over them. You fancy, perhaps, as you have been told so often, that a wife's rule should only be over her husband's house, not over his mind. Ah, no !

the true rule is just the reverse of that ; a true wife, in her husband's house, is his servant ; it is in his heart that she is queen. Whatever of the best he can conceive, it is her part to be ; whatever of highest he can hope, it is hers to promise ; all that is dark in him she must purge into purity ; all that is failing in him she must strengthen into truth : from her, through all the world's clamor, he must win his praise ; in her, through all the world's warfare, he must find his peace.

Yet, truly, if it might be, I, for one, would fain join in the cadence of hammer-strokes that should beat swords into ploughshares ; and that this cannot be, is not the fault of us men. It is *your* fault. Wholly yours. Only by your command, or by your permission, can any contest take place among us. And the real, final reason for all the poverty, misery, and rage of battle, throughout Europe, is simply that you women, however good, however religious, however self-sacrificing for those whom you love, are too selfish and too thoughtless to take pains for any creature out of your own immediate circles. You fancy that you are sorry for the pain of others. Now I just tell you this, that if the usual course of war, instead of unroofing peasants' houses, and ravaging peasants' fields, merely broke the china upon your own drawing-room tables, no war in civilized countries would last a week. I tell you more, that at whatever moment you chose to put a period to war, you could do it with less trouble than you take any day to go out to dinner. You know, or at least you might know if you would think, that every battle you hear of has made many widows and orphans. We have, none of us, heart enough truly to mourn with these. But at least we might put on the outer symbols of mourning with them. Let but

every Christian lady who has conscience toward God, vow that she will mourn, at least outwardly, for His killed creatures. Your praying is useless, and your church-going mere mockery of God, if you have not plain obedience in you enough for this. Let every lady in the upper classes of civilized Europe simply vow that, while any cruel war proceeds, she will wear *black*;—a mute's black,—with no jewel, no ornament, no excuse for, or evasion into, prettiness,—I tell you again, no war would last a week.



EMPLOYMENT FOR WOMEN.

It is all very well to bring up creatures with a spoon, when they are one or two too many, if they are useful things like pigs. But how if they be useless things like young ladies? You don't want any wives, I understand, now, till you are forty-five; what in the world will you do with your girls? Bring them up with a spoon, to that enchanting age?

“The girls may shift for themselves.” Yes,—they may, certainly. Here is a picture of some of them, as given by the *Telegraph* of March 18, of the present year, under Lord Derby's new code of civilization, endeavoring to fulfill Mr. John Stuart Mill's wishes, and procure some more lucrative occupation than that of nursing the baby:

“After all the discussions about woman's sphere and woman's rights, and the advisability of doing something to redress the inequality of position against which the fair sex, by the medium of many champions, so loudly protests and so constantly struggles, it is not satisfactory to be told

what happened at Cannon-row two days last week. It had been announced that the Civil Service Commissioners would receive applications personally from candidates for eleven vacancies in the metropolitan post offices, and in answer to this notice, about 2,000 young women made their appearance. The building, the court-yard, and the street were blocked by a dense throng of fair applicants; locomotion was impossible, even with the help of policemen; windows were thrown up to view the sight, as if a procession had been passing that way; traffic was obstructed, and nothing could be done for hours. We understand, indeed, that the published accounts by no means do justice to the scene. Many of the applicants, it appears, were girls of the highest respectability and of unusually good social position, including daughters of clergymen and professional men, well connected, well educated, tenderly nurtured; but nevertheless, driven by the *res angustæ* which have caused many a heart-break, and scattered the members of many a home, to seek for the means of independent support. The crowd, the agitation, the anxiety, the fatigue proved too much for many of those who attended; several fainted away; others went in violent hysterics; others, despairing of success, remained just long enough to be utterly worn out, and then crept off, showing such traces of mental anguish as we are accustomed to associate with the most painful bereavements. In the present case, it is stated, the Commissioners examined over 1,000 candidates for the eleven vacancies. This seems a sad waste of power on both sides, when, in all probability, the first score supplied the requisite number of qualified aspirants."

LETTER ON WOMEN'S WORK.

A young lady writing to me the other day to ask what I really wanted girls to do, I answered as follows, requesting her to copy the answer, that it might serve once for all. I print it accordingly, as :

Women's work is,—

- I. To please people.
- II. To feed them in dainty ways.
- III. To clothe them.
- IV. To keep them orderly.
- V. To teach them.

I. To please.—A woman must be a pleasant creature. Be sure that people like the room better with you in it than out of it ; and take all pains to get the power of sympathy, and the habit of it.

II. Can you cook plain meats and dishes economically and savorily ? If not, make it your first business to learn, as you find opportunity. When you can, advise, and personally help any poor woman within your reach who will be glad of help in that matter ; always avoiding impertinence or discourtesy of interference. Acquaint yourself with the poor, not as their patroness, but their friend : If then you can modestly recommend a little more water in the pot, or half an hour's more boiling, or a dainty bone they did not know of, you will have been useful indeed.

III. To clothe.—Set aside a quite fixed portion of your

time for making strong and pretty articles of dress of the best procurable materials. You may use a sewing machine ; but what work is to be done (in order that it may be entirely sound) with finger and thimble, is to be your especial business.

First-rate material, however costly, sound work, and such prettiness as ingenious choice of color and adaption of simple form will admit, are to be your aims. Head-dress may be fantastic, if it be stout, clean, and consistently worn, as a Norman paysanne's cap. And you will be more useful in getting up, ironing, etc., a pretty cap for a poor girl who has not taste or time to do it for herself, than in making flannel petticoats or knitting stockings. But do both, and give—(don't be afraid of giving ;—Dorcas wasn't raised from the dead that modern clergymen might call her a fool)—the things you make, to those who verily need them. What sort of persons these *are*, you have to find out. It is a most important part of your work.

IV. To keep them orderly,—primarily clean, tidy, regular in habits.—Begin by keeping *things* in order ; soon you will be able to keep people, also.

Early rising—on all grounds, is for yourself indispensable. You must be at work by latest at six in summer and seven in winter. Every day do a little bit of housemaid's work in your own house, thoroughly, so as to be a pattern of perfection in that kind. Your actual housemaid will then follow your lead, if there's an atom of woman's spirit in her—(if not, ask your mother to get another).

If you have a garden, spend all spare minutes in it in actual gardening. If not, get leave to take part of some

friend's, a poor person's, but always out of doors. Have nothing to do with green-houses, still less with hot-houses.

When there are no flowers to be looked after, there are dead leaves to be gathered, snow to be swept, or matting to be nailed, and the like.

V. Teach—yourself first—to read with attention, and to remember with affection, what deserves both, and nothing else. Never read borrowed books. To be without books of your own is the abyss of penury. Don't endure it. And when you've to buy them, you'll think whether they're worth reading ; which you had better, on all accounts.



GARDENING FOR YOUNG LADIES.

I got a nice letter from a young girl, not long since, asking why I had said in my answers to former questions, that young ladies were “to have nothing to do with greenhouses, still less with hothouses.”

First, then—The primal object of your gardening, for yourself, is to keep you at work in the open air, whenever it is possible. The greenhouse will always be a refuge to you from the wind ; which, on the contrary, you ought to be able to bear ; and will tempt you into clippings and pottings and pettings, and mere standing diletantism in a damp and over-scented room, instead of true labor in fresh air.

Secondly.—It will not only itself involve unnecessary expense—(for the greenhouse is sure to turn into a hot-house in the end ; and even if not, is always having its

panes broken, or its blinds going wrong, or its stands getting rickety) ; but it will tempt you into buying nursery plants, and waste your time in anxiety about them.

Thirdly.—The use of your garden to the household ought to be mainly in the vegetables you can raise in it. And, for these, your proper observance of season, and of the authority of the stars, is a vital duty. Every climate gives its vegetable food to its living creatures at the right time ; your business is to know that time, and be prepared for it, and to take the healthy luxury which nature appoints you, in the rare annual taste of the thing given in those its due days. The vile and gluttonous modern habit of forcing never allows people properly to taste anything.

Lastly, and chiefly.—Your garden is to enable you to obtain such knowledge of plants as you may best use in the country in which you live, by communicating it to others ; and teaching them to take pleasure in the green herb, given for meat, and the colored flower, given for joy. And your business is not to make the greenhouse or hothouse rejoice and blossom like the rose, but the wilderness and solitary place.



WOMAN'S RIGHTS.

We hear of the mission and of the rights of Woman, as if these could ever be separate from the mission and the rights of Man ;—as if she and her lord were creatures of independent kind and of irreconcilable claim. This, at least, is wrong. And not less wrong—perhaps even more foolishly wrong (for I will anticipate thus far what I hope to prove)—is the idea that woman is only the shadow and attendant

image of her lord, owing him a thoughtless and servile obedience, and supported altogether in her weakness by the pre-eminence of his fortitude.

This, I say, is the most foolish of all errors respecting her who was made to be the helpmate of man. As if he could be helped effectively by a shadow, or worthily by a slave !

Let us try, then, whether we cannot get at some clear and harmonious idea (it must be harmonious if it is true) of what womanly mind and virtue are in power and office, with respect to man's ; and how their relations, rightly accepted, aid, and increase, the vigor, and honor, and authority of both.

And now I must repeat one thing, namely, that the first use of education was to enable us to consult with the wisest and the greatest men on all points of earnest difficulty. That to use books rightly, was to go to them for help : to appeal to them, when our own knowledge and power of thought failed ; to be led by them into wider sight, purer conception than our own, and receive from them the united sentence of the judges and councils of all time, against our solitary and unstable opinion.

Let us do this now. Let us see whether the greatest, the wisest, the purest-hearted of all ages are agreed in any wise on this point ; let us hear the testimony they have left respecting what they held to be the true dignity of woman, and her mode of help to man.



A NOBLE TRIBUTE TO WOMAN.

No man ever lived a right life who had not been chastened

by a woman's love, strengthened by her courage, and guided by her discretion.

THE BEST WOMEN THE MOST DIFFICULT TO KNOW.

The best women are indeed necessarily the most difficult to know ; they are recognized chiefly in the happiness of their husbands and the nobleness of their children ; they are only to be divined, not discerned, by the stranger ; and, sometimes, seem almost helpless except in their homes ; yet without the help of one of them* the day would probably have come before now, when I should have written and thought no more.

φιλη.

LIST
OF THE
WORKS
OF
JOHN RUSKIN.

PUBLISHED BY
JOHN WILEY & SONS,
15 ASTOR PLACE, NEW YORK.

1879.

THE WORKS OF JOHN RUSKIN

UNIFORM IN SIZE AND BINDINGS.

- MODERN PAINTERS.** 5 vols. tinted paper, bevelled boards.
 Vol. 1.—Part 1. General Principles. Part 2. Truth.
 Vol. 2.—Part 3. Of Ideas of Beauty.
 Vol. 3.—Part 4. Of Many Things.
 Vol. 4.—Part 5. Of Mountain Beauty.
 Vol. 5.—Part 6. Leaf Beauty. Part 7. Of Cloud Beauty.
 Part 8. Ideas of Relation of Invention, Formal. Part 9.
 Ideas of Relation of Invention, Spiritual.
 12mo, cloth, plates, in box.....\$18 00
 “ half calf, plates..... 27 00
- STONES OF VENICE.** 3 vols. 12mo, cloth, tinted paper.
 Box.....\$7 00
 Vol. 1.—The Foundations.
 Vol. 2.—The Sea Stories.
 Vol. 3.—The Fall.
 Ditto. 3 vols. 12mo, half calf, tinted paper..... 12 00
- SEVEN LAMPS OF ARCHITECTURE.** With illustrations, drawn and etched by the authors. 1 vol. 12mo, cloth.....\$1 75
- LECTURES ON ARCHITECTURE AND PAINTING.**
 With illustrations, drawn by the author. 1 vol. 12mo, cloth.....\$1 50
- THE TWO PATHS.** Being Lectures on Art, and its Application to Decoration and Manufacture. With plates and cuts. 1 vol. 12mo, cloth.....\$1 25
- THE ELEMENTS OF DRAWING.** In Three Letters to Beginners. With illustrations, drawn by the author. 1 vol. 12mo, cloth.....\$1 00
- THE ELEMENTS OF PERSPECTIVE.** Arranged for the use of Schools. 1 vol. 12mo, cloth.....\$1 00
- THE POLITICAL ECONOMY OF ART.** 1 vol. 12mo, cloth.....\$1 00
- PRE-RAPHAELITISM.**
- | | | |
|--|---|---------------------------------------|
| <p>NOTES ON THE CONSTRUCTION OF SHEEPFOLDS.</p> <p>KING OF THE GOLDEN RIVER; or, The Black Brothers. A Legend of Stiria.</p> | } | <p>1 vol. 12mo,
cloth, \$1 00</p> |
|--|---|---------------------------------------|
- SESAME AND LILIES.** Three Lectures on Books, Women, etc. 1. Of Kings' Treasuries. 2. Of Queens' Gardens. 3. Of the Mystery of Life. 1 vol. 12mo, cloth.....\$1 50
- AN INQUIRY AFFECTING "THE STUDY OF ARCHITECTURE" IN OUR SCHOOLS.** 1 vol. 12mo, paper.....\$0 15
- THE ETHICS OF THE DUST.** Ten Lectures to Little Housewives on the Elements of Crystallization. 1 vol. 12mo, cloth.....\$1 25
- ST. MARK'S REST. THE HISTORY OF VENICE.**
 Written for the help of the few Travellers who still care for her Monuments. Parts 1 and 2. 1 vol. 12mo.....\$1 00

Uniform in Size and Bindings.

- "UNTO THIS LAST."** Four Essays on the First Principles of Political Economy. 1 vol. 12mo, cloth.....\$1 00
- THE CROWN OF WILD OLIVE.** Three Lectures on Work, Traffic, and War. 1 vol. 12mo, cloth.....\$1 00
- TIME AND TIDE BY WEARE AND TYNE.** Twenty-five Letters to a Workingman on the Laws of Work. 1 vol. 12mo, cloth.....\$1 00
- THE QUEEN OF THE AIR.** Being a Study of the Greek Myths of Cloud and Storm. 1 vol. 12mo, cloth.....\$1 00
- LECTURES ON ART.** 1 vol. 12mo, cloth..... 1 00
- FORS CLAVIGERA.** Letters to the Workmen and Laborers of Great Britain. Part 1. 1 vol. 12mo, cloth, plates, \$1 00
- FORS CLAVIGERA.** Letters to the Workmen and Laborers of Great Britain. Part 2. 1 vol. 12mo, cloth, plates, \$1 00
- FORS CLAVIGERA.** Letters to the Workmen and Laborers of Great Britain. Part 3. 1 vol. 12mo, cloth, plates, \$1 25
- MUNERA PULVERIS.** Six Essays on the Elements of Political Economy. 1 vol. 12mo, cloth.....\$1 00
- ARATRA PENTELICI.** Six Lectures on the Elements of Sculpture, given before the University of Oxford. By John Ruskin. 12mo, cloth, \$1.50, or with plates.....\$2 50
- THE EAGLE'S NEST.** Ten Lectures on the Relation of Natural Science to Art. 1 vol. 12mo.....\$1 50
- THE POETRY OF ARCHITECTURE:** Villa and Cottage. With numerous plates. By Kata Phusin. 1 vol. 12mo, cloth.....\$1 50
Kata Phusin is the supposed Nom de Plume of John Ruskin.
- ARIADNE FLORENTINA.** Six Lectures on Wood and Metal Engraving. By John Ruskin. 12mo, cloth. (Complete.) With all the plates.....\$2 50
Ditto. Parts 4, 5 and 6. 12mo, cloth..... 1 00
- FRONDE'S AGRESTES.** Readings on "Modern Painters." Chosen at her pleasure by the author's friend, the Younger Lady of the Thwaite, Coniston. 1 vol. 12mo, cloth..\$1 00
- LOVE'S MEINE.** Lectures on Greek and English Birds. The Robin. 12mo, cloth.....\$1 00
- MORNINGS IN FLORENCE.** Being Simple Studies on Christian Art for English Travellers. 12mo, cloth...\$1 00
Santa Croce—The Golden Gate—Before the Soldan—The Vaulted Roof.
- PROSERPINA.** Studies of Wayside Flowers, while the air was yet pure. Among the Alps and in the Scotland and England which my Father knew. Vol. 1, (parts 1 to 6). Plates. \$2 50
- DEUCALION.** Lapse of Waves and Life of Stones. Vol. 1. \$1.00. 12mo, cloth. Vol. 2.....\$1 25
- LAWS OF FESOLE, THE.** A Familiar Treatise on the Elementary Principles and Practice of Drawing and Painting as determined by the Tuscan Masters. Arranged for the use of Schools. Vol. 1, (p'ts 1 to 4). Plates, 12mo, cloth..\$2 50
- RUSKIN'S WORKS.** 20 vols., cloth elegant, new style, \$40 00
" 20 vols., half calf extra.....\$78 00

* * * *Any work of John Ruskin's will be sent free, by mail, on receipt of the printed price.*

LETTERS AND ADVICE TO YOUNG GIRLS AND YOUNG LADIES on DRESS, EDUCATION, MARRIAGE, THEIR SPHERE, INFLUENCE, WOMEN'S WORK, WOMEN'S RIGHTS, etc., etc. Selected from the Works of JOHN RUSKIN. 12mo, limp cloth \$0 40

PEARLS FOR YOUNG LADIES, including LETTERS AND ADVICE ON EDUCATION, DRESS, INFLUENCE, MARRIAGE, WORK, RIGHTS, etc., etc., gathered from the later Works of JOHN RUSKIN by Mrs. Louisa C. Tuthill. 1 vol., 12mo, cloth \$1.50
Extra elegant 2.00

BIBLIOGRAPHY OF RUSKIN. A Bibliographical List, arranged in chronological order, of the published writings in Prose and Verse of JOHN RUSKIN, M.A., from 1834 to the present time (October, 1878). 1 vol., 12mo, cloth, \$0 75

NEW AND BEAUTIFUL EDITIONS

OF

RUSKIN'S CHOICEST WORKS.

MODERN PAINTERS, 5 Vols., 8vo.

STONES OF VENICE, 3 Vols., 8vo.

SEVEN LAMPS, 1 Vol., 8vo.

All printed in the best manner, on extra paper, with a wide margin, and containing all the plates and wood-cuts, accurately copied from the English Edition.

These works will be issued as subscription books, at the rate of a volume every two months.

SUBSCRIPTION PRICE PER VOLUME.

Handsomely Bound, extra cloth, uncut edges	\$5 00
“ “ Half Morocco, gilt head	7 00
“ “ Full Calf, extra	8 00

Payable on the delivery of each volume.

* * * After the completion of the Nine Volumes the price will be advanced.

BEAUTIFUL PRESENTATION VOLUMES.

Printed on tinted paper, and elegantly bound in crape cloth extra, bevelled boards, gilt head.

- THE TRUE AND THE BEAUTIFUL IN NATURE, ART, MORALS, AND RELIGION.** Selected from the Works of John Ruskin, A.M. With a Notice of the Author by Mrs. L. C. Tuthill. Portrait. 1 vol. 12mo, cloth extra, gilt head\$2 50
- ART CULTURE.** Consisting of the Laws of Art, selected from the Works of John Ruskin, and compiled by Rev. W. H. Platt. A beautiful volume, with many illustrations. 1 vol. 12mo, cloth extra, gilt head.....\$3 00

"Mr. Platt has worked out an idea so striking for its attractiveness and utility that, perceiving it, we at once go to wondering that somebody else had not executed it before him. He has gone over the vast and superb areas of John Ruskin's Writings, and cutting out one block here and another there, as it suited his purpose, has put all these parts together again into a literary mosaic, constituting a clear and harmonious system of art principles, wherein Ruskin all the while is the teacher. He has reduced Ruskin to a code. On the whole, we see not what this book lacks of being a complete text-book of the Gospel of Art according to St. John Ruskin."—*Christian Union.*

- PRECIOUS THOUGHTS:** Moral and Religious Gathered from the Works of John Ruskin, A.M. By Mrs. L. C. Tuthill. 1 vol. 12mo, extra cloth, gilt head.\$2 00
- SELECTIONS FROM THE WRITINGS OF JOHN RUSKIN.** 1 vol. 12mo, extra cloth, gilt head.....\$2 50
- SESAME AND LILIES.** 1 vol. 12mo..... 1 75
- ETHICS OF THE DUST.** 12mo 1 75
- CROWN OF WILD OLIVE.** 12mo..... 1 50
- QUEEN OF THE AIR.** 12mo..... 1 50

RUSKIN'S BEAUTIES.

- THE TRUE AND BEAUTIFUL.** } 3 vols., in box, cloth extra,
PRECIOUS THOUGHTS. } gilt head.....\$6 00
CHOICE SELECTIONS. } do., half calf....10 00

POPULAR VOLUMES.

- CROWN OF WILD OLIVES.** }
SESAME AND LILIES. } 4 vols., in box, cloth extra,
QUEEN OF THE AIR. } gilt head.....\$6 00
ETHICS OF THE DUST. }

The following volumes are valuable as **READING BOOKS**, and are specially recommended for use to **HIGH SCHOOLS AND LADIES' SEMINARIES.**

- I. THE TRUE AND BEAUTIFUL.** Selected from Ruskin's Works. 12mo, cloth.....\$2 00
- II. ART CULTURE.** Selected from Ruskin's Works. 12mo, cloth\$2 50
- III. PRECIOUS THOUGHTS.** Selected from Ruskin's Works. 12mo, cloth ... \$1 50
- IV. CHOICE SELECTIONS.** Selected from Ruskin's Works. 12mo, cloth.....\$2 00

* * Copies of these four volumes will be sent for examination, with reference to introduction, FREE, by mail, on receipt of two-thirds of the printed price.

JOHN WILEY & SONS,
15 Astor Place, New York.

April, 1879.

JAPANESE ALBUM,
BEING
Part II.
OF
CAMILLE PITON'S
CHINA PAINTING
IN AMERICA.

Consisting of Text giving some account of

Japanese Decorative Art,

Illustrated by an Album of 15 folio plates of Birds, Flowers, Plants, Figures of Acrobats, Gale of Wind, &c., &c., suitable for PLATES, SAUCERS and PLACQUES.

Price in Portfolio, \$2.00.

—ALSO—

RECENTLY PUBLISHED:

Part I.
OF
CHINA PAINTING IN AMERICA,
BY CAMILLE PITON,

With Small 4to Volume of Text and a Folio Album of Plates, in paper case, \$1.50.

ORDERS SOLICITED FROM THE TRADE & PUBLIC
BY

JOHN WILEY & SONS,
15 ASTOR PLACE, NEW YORK.



